

119 A Political
DISSERTATION *K*

UPON

Bull-Baiting

AND

Evening Lectures.

With Occasional

MEDITATIONS

ON THE

30th of JANUARY.

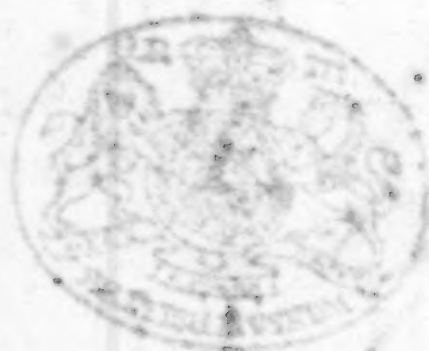
*Sic, ut Roma refert, Sanctus Dunstonius olim
Candenti magnum prensavit Forcipe nasum
Luciferi; ———*

Mus. Angl. Taurus in Circo.

Quis vetat ——— Ridentem Dicere Verum

Hor.

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Pater-Noster-Row, 1718. [Price Six Pence.]*





To the Curteous

READER.



Because some may possibly be Surprised at the unusual Transitions, and seeming Levity of this Title; and be apprehensive of a disrespectful Treatment of some Things and Characters, as ought not to be approached but with the utmost Respect; it may be necessary to bespeak the Patience and Impartiality of Such, untill they examine into the Justice of the following Reflections, and see whether an Occasion of Seriousness and Humiliation, is not, by some, made use of to very wicked Purposes; and that an Annual Remembrance of a National Calamity, in order to keep up an abhorrence of the Means which

brought it about, is not, of late Years, made use of, by many, to kindle new Animosities, and raise new rebellions; tho' conducted by very different Pretences. And although a wicked Clergyman (a Term grievously shocking!) is here endeavoured to be shewn in that true Light, as is necessary to make those Practices odious, which are not only a Scandal to the Order, but a Blemish to the Christian Name; yet the utmost Deference is preserved for such whose Integrity and Personal Vertues are an Addition to that Veneration which the Clôth demands from All. The Character of a good Man is both enhanced and secured by detecting those who are Disguised in his Habit; and the Clergy are no more Scandalized by chasing out a * Wolf from amongst them, or tying up a Rebel in his Cassock, than the Honour of a Nation is impaired by the Justice done upon a Delinquent.

* The Name of a Clergyman in the Comedy of *The Non-Juror*.



A Political

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AND

Evening Lectures, &c.



THE Limits here prescribed will not admit of a particular Review of the Customs and Policy of many wise Nations, in instituting and encouraging Publick Sports and Games. It can therefore be only Observed, That the two most celebrated Powers, both for Strength and Prudence, *viz.* the *Greek* and *Roman*, gave great Encouragement for such Exercises and

and Amusements; and seemed so to do, both in Regard to the private Advantage of every Subject, and also to the publick Saftey; because such Diversions preserved Persons not only in better Ability and Readiness, in Body and Mind, for the common Service, but likewise kept them out of such partial and sinister Pursuits, as might lead them into Factions, and give Disturbance to the Government.

For these laudable and wise Ends were contrived their *Racing, Wrestling, Leaping,* and *Throwing* Matches, with many others of the like kind; and as those wise Commonwealths were more or less employed in Forreign Wars, were these Sports encouraged, because they found it absolutely necessary for the Publick Quiet, that the People should be in some Employ, which should engage their common Regard, and not let them have Pause and Leaseure enough to pry into those Secrets of Government, as might excite their Ambition to have a share therein. The Political Machine was therefore always kept going in those under Parts. And such Skill and Ability, did the Thirst of Glory, and a very commendable Emulation, raise some Persons to, in these Exercises, as to give them

them Immortality in the writings of some of their best Poets and Historians.

But besides the wise Contrivances of the Civil Governors, the Military Power was likewise conducted by the same excellent Policy: Where their Armies were like to be long unemployed against their common Enemy, and wore away much Time in Encampment, the common Souldiery were employed in making Causeways, cutting Water-Courses, or building some Monuments, or Fortifications. And at this Time many Traces of Antiquity, which are the Astonishment of the common People in our Country, were ordered to be made many Hundred Years agoe, by some wise Roman Captain, only to secure his Legions from Mutiny, when the Danger of an Enemy did not keep them in Action. So that several such Remains, which, amongst the inconsiderate, are looked upon as Instances of worthless Labour, ought, most justly, to be regarded as Proofs of the good Policy and Conduct of our Forefathers. And if this was not a most commendable Expedient for these Purposes, so great a Poet as the writer of the *Æneid*, would not have employed a whole Book of that exact work, in describing the Employments of the *Trojans*, while their Fleet lay at Anchor ;

Anchor; for as the necessary Repair of their Ships did not fill up all that Time, they are full of their Games and Pastimes, as *Races, Whirl-Bats, Rowing-Matches*, and such like Amusements, as might secure them from all possibility of Mutiny, or falling into private Factions. The like Conduct may also be observed from all Writers, and Historians of the last Note.

Our *British* Ancestors too, have greatly encouraged the same Diversions; and in all Probability upon like Considerations, *Coits, Throwing the Bar*, and the *Exercise of the Bow*, were experienced, not only to make them hardy and strong, but also Peaceable and Uninquisitive after any thing, but what enabled them the better to fill up their respective Stations with Credit and Honour. And in Consideration of the Publick Quiet, when Plenty and Ease, let them sometimes fall into Pursuits, altogether unfit for the Commonality to go into, such has many times been the Wisdom of those at the Helm, to draw them into some undertaking of great Moment, wherein their Labours and Affections might be United, and the growing Party Discords between each other be forgot. And thus not only many Structures, of almost infinite Labours, and of no
real

real worth, remain now as Monuments of their Contrivers wisdom; but also have many of the antient *Brittish* Kings drawn off their Subjects from Mischiefs at Home, by raising them up a common Enemy Abroad, only to keep them employed in a joint Interest. And sometimes, for this very Purpose, have a mutinous factious People been draughted out for Expeditions against imaginary Enemies, and to fight with *Sarazens* and *Non-Entities*, to prevent their civil Broils at Home.

That crafty Pontiff *Gregory the Great*, had, without doubt, regard to the same Policy, when he first instituted these Anniversary Merriments, which we call *Wakes*, generally observed on the Eve of the Dedication of our Churches. He then found the *Brittains* strangely given to Party Wranglings, and therefore contrived, very prudently, once in a Year, to draw those of a Neighbourhood together to be Merry, and by joining them in innocent Diversions, not only promote a mutual Acquaintance and Good-will to each other; but kill, even in Embryo, the Grutches, or Factions, that might be springing up amongst them. Dr. *Kennet*, in his *Parochial Antiquities*, observes them to be in Imitation of the antient *Love Feasts*, and

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mentions, with Approbation, their Continuance for many Ages, until a Spirit of Phanaticism so prevailed as to expunge them for Relicks of Popery. But he goes on to take Notice, That Archbishop *Laud*, complaining of that innovating Humour, prevailed upon the King to Re-establish them.

And it cannot be denied to have been a very prudent Conduct in that Prelate, who pushed so eagerly for a *Protestant Papacy*, to plead for, and encourage such Diversions among the common People, even on *Sundays*. For he found the Nation strangely running into Fanaticism, and Party Zeal, especially amongst the ordinary People, who were much Spirited up in their Delusions, by the affectionate Jargon, and Harrangues of their Teachers. A Match therefore at *Foot-Ball*, or any such like Exercise, was craftily enough judged a good Expedient, to drive away such mischievous Impressions, as they brought with them from their *Religious Assemblies*. But, however, the Interest of Darkness and Confusion prevailed over all Schemes at that Time; and not only over-turned the aspiring Bishop, but his unfortunate Master, and the whole Constitution.

And

And it is very well worth our Observation, that the best Historians remark, That the Unhappineses of that Reigu, principally arose from the Inactivity of the Preceding, and the Disputes, which were then encouraged, about Religion; That King *Charles* the first found a People almost intoxicated with Enthusiasm, and in Readiness to Destroy one another, for what they understood not.

But however the Policy of *Laud* failed in cooling their Brains, and bringing them enough to their Senses, to see their true Interest in being Quiet; yet the Restauration entirely eradicated that Distemper. For the Reign of *Charles* the Second, was conducted upon the like Views, and the Spirit of *Puritanism*, which had done so much Mischief, was fairly Sworn, Whor'd, and Drank out of the Nation; and, as it is very natural to deviate from one Extream to another, it soon grew much more reputable to be *Wicked* than *Religious*; and the *Whoremaster* had vastly the better of the *Saint*. Mirth, Jollity, and Ranting, effectually dissipated the Fumes of Enthusiasm, and Religious Hatred; and tho' the Nation might then be said to be *more Wicked*, yet they grew *less Mischeivous*; and, in the worst Construction, were cured of one De-

bauch by falling into another, as they lost their Enthusiasm in Drunkenness. But this Practice is declared against as a Precedent; for many Reasons, both moral and physical.

In the succeeding Reign, Bigotry, and Enthusiasm, again broke in upon us; and in a violent manner seized the Head and chief mover in the Constitution; which, for want of recourse to some popular Diversion, soon shortened it, and drove the Sovereign Himself into Exile. The almost continual Wars of the two following, kept the People pretty well out of Mischief at Home; and Faction, and civil Hatred were lost in a common Resentment; and a *Frenchman* was the only Object of Indignation; yet no sooner was that Current diverted, by artful and knavish Suggestions at Home against the Managers, and by a Peace in Negotiation, but we were again play'd upon by the old Engine, and the People were going to cut one anothers Throats about the Church.

Upon all the foregoing Considerations, it is therefore most humbly offered to the Publick, and particularly to those who are in the Direction of the National Interest, That in this Time of Peace, these wise Expedients of our Ancestors may be practiced,
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and the common People so employ'd, as to keep them Contented and out of Mischief.

For such has long Experience taught us to be the natural Temper of all Persons, not cultivated by Philosophy and Education, greatly to delight in Bodily Action; and that their Passions, like uncleanly Water, if not turned into a Current, will ferment, and corrupt; it must therefore be the best Policy to keep such in Emploies as will least admit of Reflection, for while they are busied in Matters of indifference, they will have less Curiosity and Inclination to intermeddle in what they understand not; and the more likewise such Employ is suited to their natural Dispositions, the more effectual it must be to answer those good Purposes.

But the Commonalty of the *English* Nation, more than any in the World, are Surprisingly inclinable to Religious Controversy; the Causes of which are not difficult to assign, tho' not necessary to be consider'd here. And as they are naturally Robust and Sanguine, they are greatly addicted to call in their Personal Strength to the assistance of the Understanding, and where Words cannot carry the Cause, put it upon the Hazard of Blows;

Blows, very often to the disturbance of the Publick Peace. When any thing is once put in dispute, such Tempers strive more for Conquest than Information, and will rather loose their Lives than not carry their Point. If they cannot find Arguments to *convince*, they will have Recourse to such as *Knock down*; and nothing can so Readily give to such the Satisfaction of having Reasoned well, as drawing Blood of the adversary; so that a Debate is rarely decided, till one of the Disputants has his Limbs broke. Such Contenders for the Truth, have so vehement a Passion to inform anothers Brains, that they frequently Crack its covering, and convince a Man out of his Life.

Such Dispositions have alternately made this Kingdom the *Greatest*, or the most *Miserable*; as the Prudence of their Governours have Succeeded, or not, in directing them into proper Pursuits, and as they have been influenced by the Secret Agents of Mischief. There is too much hurry for Reflection. The first Impression is run away with, and the Bigot gets much the better of the Christian, Zeal is mistaken for Religion, and whatsoever comes near that Flame is sure to be consumed. Where therefore they have been properly directed,
they

they have rise up to the highest Eminence of Vertue; but where mislead, to the last degree of Infamy; and such has been the Subtilty of those who envy or covet our Happyness in many Respects, to turn this Precipitancy and Vehemence of Temper into a wrong Byass, and to run the Populace into Pursuits contrary to each other, and therefore destructive to the Publick Peace, and their own well being.

It has been observed, by the wisest of Men, that much Zeal, and much Knowledge, are never to be met with in the same Subject; but that where the former is *Gradu intenso*, greatest, the latter is *Gradu remisso*, least, and *vice versa*. The Ignorant therefore, and most Illiterate are much soonest blown up into these Flames; and fall into Violencies, sometimes both fatal to themselves and their Neighbours.

We therefore would hereby humbly Suggest to our Superiors the wise Expedients of our Ancestors, and other Politick Governours, in order to counterwork the Artifices of our Enemies, and either keep the popular Passions quiet, or divert them into a right Current. That where the common Services of the Publick, and the necessary Embloys of Life, are not sufficient to keep the Commonalty from such Enquiries and Debates

Debates as stir up Strife and Mutiny, they may be taken off their from by such Amusements, and Diversions, as may dose their Passions, relax their Impetuosity, and unite them in such Sentiments as have no other Regard; but that of a Publick Good.

To this Purpose it is necessary to keep them both busy, and that agreeably. All that time, then, that is spared out of the absolutely necessary employes of Life, would be well filled up with Diversions that are as Innocent, as is consistent with making them *agreeable*; for a Sanguine impetuous Temper, must be allowed a little Mischiefe, even in Pastime, and we see those who are naturally of a low cast, and have a Savageness and Cruelty infused into their dispositions from their Peculiar employes, to be most diverted with such Sports as are attended with Danger. And because in popular Tumults raised by Party Artifices, such generally do the most Mischiefe, it is of the greatest Importance to Study their Diversion, in order to keep them out of such Concerns. For in most Riots, where the Affairs of the Church, and the Succession of the Crown, have come to the Decision of a Mob, the Butchers have generally carried their Point, by meer Force; their proper Business, prompting them

them with a very dangerous way of Reasoning, so that every one who opposes is sure to be Knock'd down. Nay, such is their violent Bent that way, that if they once get into a Party upon such Accounts, if they cannot meet with an Enemy to exercise upon, they will vent themselves against the very Houses, and make broken Windows bear Testimony to the Truth and Justice of their Cause.

That very antient Diversion of *Bull-Baiting*, must be wonderfully agreeable to such humane Beasts, and without doubt would greatly take off that Rage and Cruelty of Nature, which sometimes breaks out to the Injury of a Neighbour. To have their leisure, or Hollowday Hours, likewise employed in such Sports, would divert their Intermeddling in what they have no Capacity to understand, tho' ill Temper enough to receive bad Impressions from it.

Every one has been too frequently a Witness to the Riots, and Outrages of late set on Foot by the Instigation of Wicked Persons, and the want of Means to keep the common People out of Party Controversies. Besides, the Measures therefore which it concerns the Government and
C
Magistrates

Magistrates to take to remove the evil Instruments of those Mischiefs, this is proposed to keep the People from being Poisoned with their Suggestions, by leading them out of their way, or employing their Passions so upon other Subjects, as to preserve them Quiet and Neighbourly.

The Enemies of our Peace and Happiness, have many ways of Conveyance to the Populace. The Liberty of the Press, which if restrain'd, might yet be of worse Consequence, giving opportunity, in daily Papers and Libels, to transmit such Notions amongst them, as are calculated on purpose to make them Mad. But with Horror and Confusion, must we own another Conveyance of Poison, also into these weak Minds; and that is from the Pulpit.

————— *Pudet hoc Opprobria Nobis
et dici potuisse, sed not potuisse refelli.*

How does every Christians Heart Bleed at the Remembrances of those Mischiefs, that have lately been set on Foot from that Quarter? And to reflect upon how many Churches we have lately had in Town, where the Parson is no sooner out of the Pulpit, but the Parish is in an Up-
roar;

roar; and the Hearers, instead of being inspired with Humility and Charity of the Christian Religion, are ready to take one another by the Throat; and instead of returning Peaceably to their respective Callings and Employes, list into Parties, with Resolution to Knock one anothers Brains out, and regulate the Misconduct of the Government.

As the Posture of our Affairs, therefore, with regard to Neighbouring Powers, puts us out of Apprehensions of Forreign Disturbances, to keep us imploy'd in a united Interest against a common Enemy; no Precaution can be too great to prevent intestine Broils at Home. What a formidable Enemy has not been able to do by open Force, has been frequently brought about by our Civil Divisions; infomuch that Peace has been much more fatal than War, because it gives an Opportunity to our Enemies for those Secret Machinations which breaks us into those fatal Parties, an *English* Temper is Naturally too prone to.

This Artifice has been most grievously Played upon us since the Year 1710. The united Forces of the Nation had in a long Series of Conquest, brought her Enemies

to their last Shift, which was to lay down their Arms, and divide us at Home. And upon the first approaches of Peace, we felt her Poison in our Bowels. What the *Sword* could not do, was effected by *Stratagem*, and the *Priest Succeeded* where the *Soldier fail'd*. The Vertue and Honour of a brave conquering Nation, that had made the World tremble for *Ten Years* together, was Preached away in less than *One*; and a Crafty Perfidious Ministry, by the help of some of the Clergy, of more Pride than Honesty, not only soon overturned all Distinctions, and Boundaries of *Justice* and *Right*, under Pretences of *Religious* Import, but laid the Kingdom open to the Invasions of our once vanquish'd Enemies. So that what formidable Armies and Fleets, had long contended for in vain, was just upon the Finishing, by Secret Machinations; and had not providence given us the present Defender of our Liberties and Religion in the most Critical Conjuncture, the Nation had been inevitably a Prey to *Popery* and a *French* Power.

How much the same Artifices are still Practiced upon us, and how to obviate them is our Business here to enquire. The Enemies of our Peace have been
vanquished

vanquished at all their Weapons, but from this Quarter ; and from thence they yet seem to have hopes some time or other of compassing their wicked Purposes ; and till then, they have the Satisfaction of distressing the Publick Affairs, and harrassing the Government with popular Discontents.

But before we go into this Matter, so very shocking and disagreeable, it is begged from every one, not to judge from the Freedom necessary to be taken with some of the *Clergy*, that we are Enemies to their Order, or Business, because we solemnly declare the utmost Veneration for all of *them*, who are Vertuous and Peaceable, and give Examples in their Lives of their Sincerity in what they Preach.

We have therefore here to do with none but such who under Zealous Pretences for *Religion* and the *National Church*, stir up Strife and Sedition ; and demonstrate themselves to be both in the Interest of our Enemies, and insincere in their Pretensions, by the Tenour of their Lives, and Behaviour *out of the Pulpit*.

The late National Calamities began, with an Out-cry of the *Churches Danger*, with exclaiming against *Dissenters*, and censuring
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furing Persons for *Atbeism*, *Deism*, and the like Terms of Reproach; with great Pretensions to *Apostoliscism*, *Creeds*, and *Sacred Deposita*; and grievous Denunciations against *Sectaries*, and the *Degeneracy of the Age*. Under such Pretensions the Commonalty have been Spirited up into Outrage, and even Rebellion, from the apprehensions, that such things are only to be remedied by altering the Government, and putting it into such Hands, as will be better Friends to the *Church*; for that is always made the Standard of Orthodoxy, and Publick Justice. And although the Laws have, by taking hold of many, greatly terrified the Abettors and Agents in this *Holy Imposture*; yet many are yet hardy enough, to continue the like Practices, tho' with somewhat more Cunning and Reserve.

And that such Preachers are not sincere in the Interest of Vertue and Religion, may be easily known from the Tenure of their Behaviour: For whosoever gives themselves but the Trouble of examining into their private Characters, will find them both *Wicked* and *Disloyal*. There are many, too well known in this Town, who, *in the Pulpit*, are extreamly loud for the *Church*, and rail bitterly against *Phanatics*; and who *out of it*, are loose and profligate

gate in their Manners, and use all Occasions of speaking with Disrespect concerning the Government.

And such, of late Years, has been the Diligence of these Zealots, not to be contented with the usual Opportunities of infusing into Peoples Minds, uneasy Apprehensions about *Religion* and the *Church*, and prejudicing them against the *Government*; but, like the *Phanaticks* of old, whom they so much rail at, erect Lectures, and By-times of Preaching, whereby, in a distinguishing manner, they may draw People to hear them, as it is well known what sort of Entertainment is there to be met with, and that such in the same Inclinations may the more certainly know where to meet with somewhat to their Taste; and be confirmed in their Prejudices against their Superiours, and in Uncharitableness to their Neighbours.

The *Thursday* Lecture in *Wh-te Ch-ple*, was first set up by one, notorious for an avowed Disaffection to the Government; and one of such a domineering unchristian Behaviour, that he had before Preached away the voluntary Collections of a very handsome Provision before made for him in the City. After a very ill Conversation
had

had forfeited the Respect and Subſiſtance which ſober Perſons at firſt ſupplied him with; he grew rampant in Inſolency, and ſet up that Lecture amongſt a Rabble almoſt made Mad before, by one of the ſame Stamp, with no other intent, than to propagate the Confuſion, and Affront the Government. And ſince an ill Life, and the anguiſh of Diſſapointment, has brought Him to a miſerable End, the ſame has been carried on by a Crew of ſuch Profligates, as are not only a Scandal to their Order, but their Species.

It looks too invidious to draught out theſe *hopeful Sticklers for the Church* perſonally to the publick Notice; but whoever will give himſelf the irkſome Task of enquiring into the particular Merits of theſe occasional *Church Quixots*, will find the *Rake* under the *Caffock*, and a *Rebell* in the *Saint*.

Whoſoever likewise has Curioſity enough to preſs into the Crowds that attend upon theſe *Volunteers*, will frequently find, Perſons coming out of the Church, with *how he mauld of the D~~uty~~ of M~~an~~er, there was a Rub for the Biſh—— of B~~ury~~-r, and I Faith, be's given the Miniſtry their own*, and ſuch like Ejaculations, till they
either

either fall out with one another, or meet with some of a contrary Party to go together by the Ears with. And nothing is more common, than to meet with the constant Hearers of those *meek* Disciples, roaring in the Brothels and Tipling Houses, *down with the Presbyterians*, and Swearing by G—d that Mr. ~~Red~~ paid them of last Sunday Night at the O—d ~~fu~~ry. So that instead of hearing Religion at these Places, and being pressed to lead better Lives, they are Spirited into Rebellion, and a Disposition to perpetrate the most enormous Outrages:

How much soever, therefore, some scrupulous sincere Persons may think it Savours of Levity and Irreligion, while there can be some effectual way found out to prevent such Preaching; it is proposed, that as soon as Sermon is over, as near as Place and Time will permit, the Audience may be diverted with a Bull-Baiting, or any other Amusement, that may be effectual to wear off their Minds all Impressions taken in at Church, and dispose them to return to their respective imployments without Mischief.

It is a Circumstance sadly to be lamented, that any Persons who are allowed to wear
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the Habit, and Characters of *Preachers of Peace*, should make such Expedients as these necessary in a Christian Country. But if wicked Persons have been permitted, under these Diguises, to broach for Religion, what destroys all Charity and Social Vertue, as it is too manifest they do, and to Scold, and Mutiny for a Church, in Rebellion to the Government, there can hardly any Means be unlawfully made use of, to counterwork and disappoint such pernicious Tendencies.

When a Person of a Sanguine Complexion, and a Precipitant Resolution comes hot from one of these Sermons, he is hardly safe for some time but in Chains; and is as terrible to a Neighbour, of a different Cast, as a wild Beast; and even a Relation, or an own Brother of Sobriety, and less Zeal for the Church, shall be consigned to eternal Damnation; and, perhaps, Persecuted with the worst Plagues here, that are in such a Monsters power to inflict. Some agreeable Entertainment therefore just at Hand, might mollify his Indignation, or Innocently divert it from his Fellow Creatures, till the Church again was got out of his Head, and his Bloody purpose against its imaginary Enemies forgot.

And

And as they are generally People of a low Cast, and the very dregs of the Commonalty, who most frequent those Religious Brawlings, so they are the most easily impressed by the Delusion; and because they are naturally of a Savage disposition, Humanity and Ignorance being almost inseparable, it is terrible to think of the Ravages, and Mischiefs, such are most likely to fall into. For pulling down Houses, and throwing their Neighbours Goods into the Publick Flames, has been perpetrated by a Mobb poured out of the *Church Door* at their first Setting out; that if a Sufficient Force was not in Readiness to stop them, God alone knows were their Rage would have ended. To disappoint therefore the Bloody purposes of such *Pulpit Fire-Brands*, the only way is either to keep the People from *Hearing them*, or use means to drive *what they hear* out of their Heads as soon as possible.

For this Purpose then, it might be convenient to let Porters stand at the Doors of all such places, where those *Incendiaries* dispense their Harrangues, with Printed Bills, where and when a *Bull* is to be *Baited*; that the Amusement of such a Diversion might Mollify their Passions against their Brethren; or if it be on a Week Day, it

might not be amiss, to have in Readiness a *Foot-Ball* at each Door, or *Cudgel-Match*, that the Popular heat might be immediately diverted, before it breaks out into an open Flame.

In such places as *White-Chapel*, or *Clarkenwell*, where those *Pulpit Blazers* happen to have their Stations. A *Bull* or a *Bear* ready at the Stake would be of excellent use, because they give the most agreeable diversions to *Butchers*, which abound in those Quarters. And a *Butcher*, of all Persons whatsoever, makes the most dangerous *High-Church-Man*, because his Ignorance makes him most Susceptible of the Impression, and the Savageness of his Temper, is admirably suited to the Bloodiness of such Precepts and Discipline. There is no Argument can stand before a Cleaver, when a Zeal therefore for *High-Church* has lifted it up against a Neighbour, the most probable way to prevent Mischief, is to give vent to the Passion another way, by placing an Object before such a Champion, that will give exercise to his Fury, and divert him at the same time.

Expedients of this kind, would likewise soon discourage these *workers in Mischief*, from their Seditious Harangues, for when they

they once find that the popular Rage is diverted by such Contrivance, and that their attentive Rable, are thus decoyed into Innocent Pastimes, instead of filling the Streets with *Uproar* and *High-Church*, their Zeal will relax, and in all Probability, in a little time, suffer the *Church* to be opened, and the *Pulpit* employed in the usual manner and Times.

Some of the *Sanctified Labourers in Iniquity*, carry such a Spirit of mischief about them, that it is not safe, even to let them into a Pulpit; for they are dangerous wherever they go, such a one as that *Notorious Disciple*, as the Town well knows by the Name of *Bungy*, should not be suffer'd so much as in his Visits, without a *Bull* or a *Bear* at his Heels; that if any mischief begins to arise from his Conversation, and the Influence of his Appearance, upon the Rable who Shout him along, they might presently be taken off from knocking People down, and their Principles made easy to them, by a Suitable Diversion. For the Progress of that *enormous Church-Man*, may not improperly be represented by that of a Comet in *Milton*.

— *which Fires the Length of Ophuicus bug,*
And from his Horrid Hair shakes Pestilence
[and War.
The

Smith

The celebrated *Smut* likewise, another *Blazer of the first Magnitude*; is worthy of the same Attendance. A Tipling loose Life always rendered him detestable to all Sober Persons, yet those who knew him only in the Pulpit, could be fired by his *Godly Ravings*, and he had the Skill to send his Auditors away breathing Vengeance against *Presbyterians*, and in Readiness to commit any Mischief for the Church. And because he is still crouded with *Highb-Church Lunaticks*, their Phrenzy might be luckily Diverted by the like Pastimes, from running into their usual Mischiefs.

milburn

Of the same Sortment, cannot be omitted *Luke Termegant*, of most infamous Note. That Fellows Virulence and Sauceness, with his Superiors, has expelled him from a Neighbouring Country, to be an Instance of the Lenity of our own, in Suffering his Weekly Harangues of Sedition to pass with Impunity. His Lewdness, and Immorality, his notorious Abuses of a Vertuous Wife, and keeping a Whore under her Nose, affect him not as a *Highb-Church-Man*; and his base Revilings of the Government, and Hippocritical Howlings over the sad Condition of the *Church*, are able to turn the Heads of an Auditory, and send them away in the Tempers, more of Feinds than Christians.

Such

Such are the Mischiefs propagated by this Wretch, that a *Bull-Baiting* almost every Day will hardly be able to bring those to themselves, in a little time, who have been Poisoned by him.

Of the next regard is *Evidence Prigg*, long since well known for his Fierceness against the *Rights of the Church*. Almost every Week, that Whipster lets himself off in the most Affectionate Sobs and Tears, for the Irreparable loss of her late Majesty, and the distressed State the *Church* is left in thereby. Till his Maudling Auditory, as he is much followed by Females, are in Temper to Scratch out the Eyes of a *Presbyterian* (for of late, all that are not *High-Church*, are included under that Name) But as *Prigg* is a mighty Womans Man, else he is much belyed, he is also equally industrious at all Gossipings, and over the Tea-Table, to convey his Poison against the present Royal Family, under the Commendations of the late Queen; and to distress People with Apprehensions of Judgments from Heaven, from the Wickedness of the present Times, when all the while the *Letcher* is under the *Gown*; and the Dissolute *Priest*, is lost in the *Habit*. *Prigg* therefore might Suitably enough be attended with a *Violin*; as the Impressions he makes upon light Minds, might, perhaps, be

be Fiddled away, without the Trouble of more difficult Diversions.

In this Class may also be reckoned Parson *Struma*, for tho' Debauchery has expelled Him the Pulpit some Time, yet he propagates the same Spirit in Clubs, and all possible Conversation. The Distemper he now sets up to Cure, is wonderfully well suited to the Experience of an old Stager in Venery; and a good acquaintance with the Pox, must be a great help in Curing the Evil. A Baboon or two, with a Black and a Trumpet, would therefore admirably shine in his Retinue, and answer the Purpose of Diverting away the Impression of a wicked Priest, and Significantly enough point out the Quack at the same Time.

Great Numbers more of these *Jure Divino* Embassadors, might be particularly taken Notice of, who are as Scandalously Wicked in their Lives, as they are Mischievous in their Principles, and Suggestions about the Government. But the Work is both odious, and would carry us beyond our intended Length herein. And the Blemishes of that Venerable Order, we would rather draw a Veil over, than Expose, but only thus far as it is necessary to convince the World, that the Discontents
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and Uproars, of late, made about the *Church*, cannot come from any good and Religious Designs, because they have been propagated by Persons that discover by their Lives no such justifiable Regards; and that hereby we might know how to distinguish between the *Priest* and the *Traytor*. Some others of them we shall leave to their Pills and Repentance, and not stain these Pages with their Vices; only this short Admonition we cannot but leave which One who has lately crouded in for an Answerer of the Bishop of *Bangor*; that he approaches no more such Sacred Characters, before he has attoned for his Lewdness, by Repentance; as well as got cured of its Contageon, by Salivation.

But we are just now supplied with a very just Picture of these Zealots, and an Account of their true Motives, writ by one of their own Cloth, who, it seems, has had too much Opportunity to know them, for his own Sake. We shall therefore take leave of this part with some Citations from his *Account of a Charity-School*, &c.

In Justification of Himself from a Falshood he says, *I did not refuse his Grace of York the Use of my Pulpit, but I have for some time with-held the Benefit of it from a certain Society, because of the avowed Dis-*
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affection of the greatest part of the Persons concern'd in it, and particularly, for the bold seditious Rants, continually bellow'd out by some of their Preachers, to a poor giddy Mob, which usually attended the Sermons of that Society; This was a Society who erected a Charity School. And of whom he afterwards says, That the Collections made at those Charity Sermons were to breed up Children in rebellious Principles.

Afterwards is given an Account of the Rise and Management of this Society, Some Years since a Number of very inconsiderable young Men, erected themselves into a Community, clothed some Children, and maintained them at School, by Occasional Collections in several Churches in the City, and Parts adjacent. They were first admitted, and settled in St. Helen's, where they set up an Evening Lecture for every Sunday in the Year, and had twice a Month Collections for their School; but the Dirt and Rudeness of the Assembly obliged the Vestry to expel them, and till lately, to shut their Doors against them: Upon which they were received by my Predecessor, upon repeated Assurances that there should be no Complaints against them of any Sort, into St. Katherine Cree-Church.

And

And here for some time, as to Political Notions, they were kept in good Order, by the Reverend Dr. Kennet, and the Reverend Dr. Waugh, who were then two of their Preachers: But this was not at all agreeable to the Majority of the Society, and they carried a Vote, in a general Meeting, that those learned and good Men were not useful enough to the School, that is, they did not answer the End of its Institution; and therefore they elected in their Room, the Reverend Mr. Sutton, and the Reverend Mr. Ramsey; upon which many of the best Persons amongst them withdrew themselves, and all their Assistance.

From this time great Irregularities were committed in the Pulpit, and the Audience was spirited up to those Tumults and Riots, which attended the Close of the late Reign, and the Beginning of this.

And verily I have not Language to express the continued Insolence, and daring Contempt of his Majesty's Person and Government, which some of these Preachers were every day Hardy enough to be guilty of.

One of them at that time in his Sermon accommodated some Text in Ezekiel, Where the Jews are threatned with being deliver-
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ed into the Hands of Strangers, to the present Government, and insinuated to the People, that his Majesty's Accession to the Throne was a Judgment of God upon this Nation; upon which I made my Complaint to the Managers of the Society; but he put a stop to the Progress of it, by refusing to take the Oaths, and by that Resolution, ceas'd to be their Preacher.

This Vacancy was immediately fill'd up by a True Disciple of the Person that made it; he forth-with shew'd himself equal to the work they had engaged him in; and in one of his first Discourses, after he had given the Dissenters all the hard unchristian Names that his Malice could invent, and had been very tender, and Christian to the Papists, declared it, as his Opinion, That it was better to be ruled by one, who brings in the Papists with him, than by one who sides with Fanaticks.

This Person, our Author, procured to be removed, and agreed to be one of their Preachers in his stead, in hopes to make better Impressions upon them, which tho' at first received, was afterwards broke in upon by Smith, one of the Nightly Preachers, who resumed the old Subject, and that The Task suited well the Genius of that Gentlemen,

tleman, he wanted nothing to do it effectually, but Parts and Abilities; but do it he would, to the full Measure of his Capacity; the Time he chose, or rather, which was chosen for him, was the Sunday after our Streets had been straw'd with two Seditious Libels, the one entituled A Letter to the Army, and the People of England, the other A Letter to R——t W———le, Esq:

The Text was given out some Days before, and the Sermon read over to all the Apprentices, and petty Tradesmen in our Neighbourhood; Messengers were sent out to invite an Audience, and a sturdy Butcher ordered to stand at the Door of the Pulpit, to defend him from Insults, and Affronts; a prodigious Congregation was assembled, and in Truth, a prodigious Sermon was preach'd.

And as a good Example of these Night Sermons, we may take this Authors Abridgement of Smith's, The Text was, Cursed be they that do the Work of the Lord deceitfully; In his Discourse, I cannot say upon this Text, but after he had read it, for really his Text had no part in his Thoughts. He told the Assembly, that the poor despised Church of England was now at her last Gasp; that many of her Clergy sided with her Enemies, the Dissenters; that they had all the
Interest

Interest at Court ; and that the Church was never more in Danger since the Reformation than she is now ; that they did the Work of the Lord deceitfully, if they did not exert themselves in her Defence, and would be cursed accordingly ; and that not only Laymen of her Communion, and Presbyters, but a great part even of the Bishops themselves, had entred into the Measures of destroying her, upon which he mention'd the Bishop of Bangor, and after he had call'd him Heretick, and Judas, and all the Ill Names he had about him, he declared himself not at all afraid of him, though he had obtained the Title of Lordship, and desired his Mob to be as bold as he was, and not be afraid of any Man, for you know, Cursed is he that does the Work of the Lord deceitfully,

Upon this, Smith was turned out from being Curate and Lecturer at Cree-Church ; and the Minister of the Place, who gives us this Account afterwards says of some of these Schools what is also truly applicable to the Night Lecturers. When there appears in the Managers of these Schools, Modesty and Goodness, Affection to the King, and to our Protestant establish'd Church, and their Preachers carry about with them the same Graces, and good Dispositions, there is not a Man upon Earth would assist them with more Chearfulness

Chearfulness and Pleasure than I would; but when there is an absence of these necessary Qualifications, I laugh at the specious pretences of Charity, and look upon it more Meritorious to give a Pulpit to be burnt, than to lend it out for the secret Services of such Pretenders.

From the whole of this Persons *Account*, it is manifest, that these New Clubs under pretence of Charity, and Night Lectures, are only made Instruments of Mischief; as our Enemies have found Opportunities under these Disguises, the better to instill their Poison into weak Peoples Minds. For it is manifest, that had the Concerns of Religion, and the Propagation of Vertue, been in the Motives hereunto, the Characters and Abilities of *Dr. Kennet*, and *Dr. Waugh*, would have greatly promoted those good Ends; but on the contrary, it is manifest, that the Intention was Seditious and Wicked, which made it necessary that these Reverend Ministers should be laid aside, and their Places filled up with those fitter for ill purposes; untill the Government therefore, may vouchsafe to make use of any other Expedient, to obviate such Wicked designs upon the Publick Quiet, it is humbly offered to their Consideration, that the Measures herein proposed may be put into Practice

Practice, and that *Bull-Baiting*, and other Boisterous Diversions might be encouraged, in Opposition to Seditious and Treasonable Lectures ; that People may be drawn off from Outrages upon one another, and rising in Arms against the Government, by a vent of their Passions, that will do neither one another, nor the Publick any Harm.

And because we are willing to be thought Impartial, in promoting the common Peace, the same Expedients likewise are Recommended in all places, where an Intemperate Zeal is propagated on any side, by Party Preaching, or any other means whatsoever. Let the Church Doors be therefore Secured from pouring out Rebellious Mobbs into the Street, and we shall not object against a *Bull* being tyed in the Sight of every *Meeting-House*, where the like Intemperance is Practised ; and that there be one, particularly in *Fetter-Lane*, every Publick Day for some Time, but especially on the 5th of *November*. And that all Arguments may cease which are Managed by Blows, all those Gentlemen of the Broomstick Order, who arrogate the Name of a *Loyal Society*, are earnestly pressed to a present Attendance on such Amusements, especially on those Days marked out for them by a publick Paper ; that their Neighbours Win-
dows

dows and Skulls, may not so frequently feel the Uehemence of their Affection to the Government.

It is too remarkable to escape any ones Observation, what a use has been made of the Remembrance of that dismal Catastrophe, which closed the Reign of King *Charles* the First. As soon as a long Pause, and the terrible Consequences of Anarchy and Usurpation had restored the Nation, in some measure, to their Senses, and they had recovered their Laws and Constitution, in the Restauration of the Royal Family; with great Prudence the Legislature fixed a Mark of eternal Infamy upon that execrable Period, which bled the Nation to Death, in the Person of their King; and appointed the Annual Fast on the 30th of *January*; as well to keep up, for ever, a just Abhorrence of the Means of such Calamity, to prevent a Relaps at any Time into the like Measures; as to humble our selves before Heaven, in solemn Sorrow, for those grievous Offences against the Laws both of God and Man.

But even this very *Safe-Guard*, that has been so justly contrived to keep out one Enemy, has let in another, and to keep out a *Rebell* in the shape of a *Phanatick*, has

let in another in the disguise of a *High-Church-Man*. Instead of duly confessing before God the true Source of that National Distress, and impressing upon Peoples Minds a due sense of those Errors which led thereunto, in order to avoid them for the future, it is made an Occasion of Party Accusation and Reproach; and they who croud the Pulpits most on those Days, do it with no other View, than as it gives them a Handle, under a Notion of inveighing against the Agents in that Tragedy, of aspersing the best Friends to the present Government. That instead of being made a Means to unite us by an act of Religion against a common Enemy, that may possibly, for our Sins, be suffered to rise again, it is made an Occasion of breaking us to pieces, and let in an Enemy in Readiness at our Doores. But what Room we have further to Observe upon this Day, we shall do in the Words of an excellent Sermon lately preached before the House of Commons.

Thou art inexcusable, O Man, that judgest another, and thy self dost the same Things. *We have seen with our own Eyes, a Rebellion; a Rebellion indeed raised against a Prince, who had never made the least Incroachment on the Liberties or Consciences*

sciences of his Subjects; carry'd on in open Conjunction with the Enemies of our holy Religion: We have seen it enter'd into, not only by those whose Principles are consistent with it, but against Oaths, and Principles, and Obligations. And are these the Men to accuse others? Thou that teachest that others should not steal, dost thou steal? Thou that abhorrest Disloyalty, dost thou commit Rebellion? —

And afterwards, speaking of the proper Use to be made of this Day, he adds, But if this Day be taught to instil contrary Thoughts into Us; and serve to whet our Passions against one another: If this Day, which, even if it were not sanctify'd, should, of all the Days in the Year, teach us Humility and Condescension, Forbearance and Forgiveness, Contentment and Quiet, Love and Peace; I say, If this Day should be sanctify'd into a Day of Pride and stiffness, Impatience and Revenge, Hatred and Strife; these Abuses must answer for the Wishes that are complain'd of: But if we fast in it to the Ends of Charity; to undo the heavy Burdens, and let the Oppressed go free, and break every Yoke; and to the Ends of Wisdom, to keep off from those dangerous Rocks, on which our Vessel hath been already dash'd: Then may it for ever
stand

stand as a Memorial and Mark to warn
Men on one Side, against that Oppression
that makes even wise Men mad: And
on the other, against those Passions that
make even wise Men commit the greatest
Folly and Wickedness.

FINIS.

